1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

133 After this, in *Awatſcha* and the iſlands near the *Kurilſkaya*
731 *Lopatka* they felt a terrible earthquake and motion of the waters, which was obſerved in the following manner. The earthquake began about three o'clock in the morning the 6th of *October*, 1737, and continued about a quarter of an hour, and many of the *Kamtſchatkoi* huts and tents were overturned. At the ſame time the ſea was driven upon the ſhore, and roſe about 20 feet; immediately after all the water was carried back to a great diſtance from the ſhore, and then it returned again higher than before, and afterwards retired ſo far that one could not ſee it from the ſhore. At that time, in the paſſage between the firſt and ſecond of the *Kurilſki* iſlands, they obſerved cluſters of rocks in the bottom of the ſea that had never been ſeen before, although they formerly had great earthquakes and extraordinary agitations of the ſea. A quarter of an hour after this the earthquake returned with moſt terrible waves, and the ſea overflowed the ſhore 200 feet high, which, as formerly, immediately retired. This rolling motion continued for a long time, the ſea frequently approaching the ſhore and departing from it. Before every earthquake a great, heavy, rumbling noiſe was heard from this overflowing of the ſea. The inhabitants were all ruined, and many of them miſerably loſt their lives. In ſeveral places the meadows, little hills, and fields, were turned into ſalt-water lakes. This was not ſo violent upon the *Penſchinſka* ſea as upon the Eaſtern Ocean; and the people about the Great River ſuffered very little.

At this time we ſailed from *Ochotſka* to the mouth of the Great River; and when we came on ſhore the 14th of *October*, the earthquake was ſtill perceptible, which was ſometimes ſo ſtrong that we could not ſtand upon our feet; and this continued to the ſpring of the year 1738: however, it was more upon the *Kurilſkaya Lopatka* and the coaſt of the Eaſtern Ocean than in thoſe places that were more remote from the ſea.

The

6: Antropova E-4 (no date) 19 4 RY3 Kamchadal RY3

105 The Itel'mens believed in evil mountain and forest
[1176] spirits, the sea-spirit, Mitg, good protecting spirits, etc. Anthropomorphic images of the spirits were usually made of wood.

[1193] The central figure of Itel'men mythology was the raven-creator, Kutkh. But he was not held in esteem, and various comical and obscene stories were told about him.

[1164] The bodies of dead adults were given to the dogs to eat; children were
[1156] buried in hollow trees. The Itel'men shamans did not have any special clothing or tambourines.

[1199] In the middle of the 18th century, the Itel'mens were converted to Christianity, but they continued to cling to their animistic ideas.

Information about the abundance of fur on Kamchatka received from Luka
175 Morozko and Atlasov attracted the attention of the tsarist government and
648 the Yakutiyan governors.

A special official—a prikashchik—was appointed to collect taxes. The Kamchatka prikashchiks, who were virtually the full masters of the peninsula, often abused their power. In addition to the fur-tax, they exacted from the population great quantities of furs for their own enrichment. The predatory extermination of fur animals, and most of all, sable, sharply reduced the catch, and the Itel'mens were often unable to pay the tax in full. The arbitrary extortion of cured fish, "sweet grass" for wine-making, lily tubers, berries, cedar nuts, seal blubber, skins, and even sleds, boats and clothing, for the benefit of the tax collectors became systematic. In addition to all this, the natives suffered from exploitative trading and its consequences—debt slavery.

175 The Itel'mens' struggle against extortions and oppression expressed
648 itself at first in attacks on individual representatives of the tsarist govern-
669 ment and raids on the tax treasury. Large uprisings broke out in 1706, 1711 and 1731.

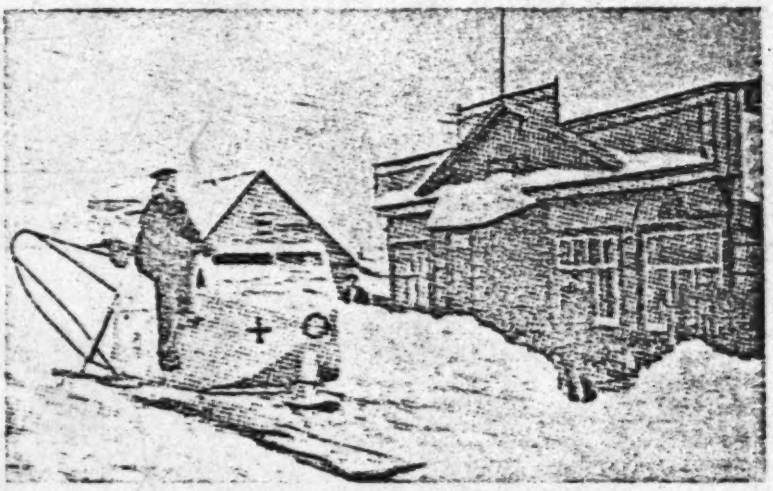
The rebellion of 1731 involved nearly all the Itel'mens. After its suppression, a special "investigating office" was sent to the area to look into its causes. The leaders of the rebellion were executed. Some of the officials were also punished.

[161] The quelling of rebellions by armed force and the arbitrary rule of the
[1731] local officials reduced the Itel'men population. But the principal reason for the population decline was the epidemics of smallpox, typhus and other diseases which devastated entire districts. The remnants of the various
[614] clans could no longer exist independently and united into larger territorial
[178] units. Thus, instead of the former clan villages, new settlements sprang
[1728] up, inhabited by members of various clans. New villages were also created by compulsory resettlement. Thus, after the rebellion of 1731, the inhabitants of the village of Klyuchi were resettled in Kozyrevsk; the inhabitants of Nachiki were moved there from the western coast of the peninsula.

175 The system of tax collection through the village elders and the develop-
648 ment of barter with Russians resulted in the accumulation of private prop-
556 erty in the hands of some individuals. As early as the 1730's, there were
426 toyons (elders) who lent sables to their kinsmen to enable them to pay their tribute, in exchange for subsequent work.

175 The economic condition of the Itel'mens did not improve in the latter half
648 of the 18th century. This was due above all to the system of tax collection and the tyranny of the local authorities. Taxes were collected, not from the present population, but according to lists, which included men long dead. The living thus had to pay taxes for dead relatives. Extremely onerous, too,
[466] was the imposition of the duty to transport numerous officials, as well as cargo, without compensation all over the peninsula. This took the men away from their occupations and condemned them to frequent periods of famine.

6:Antropova E-4 (no date) 1964 RY3 Kamchadal RY3



Medical aerosleigh.

wheel transport such as the cart, was unknown before the Revolution. For cattle, the Itel'mens built cold barns or sheds and provided some supplementary fodder in winter. However, the milk yield was very low, and livestock mortality was high.

From the Russians, the Itel'mens obtained improved means of production: firearms, nets, etc. Stone and bone implements were completely abandoned in favor of metal ones. Russian clothing and utensils began to come into use. The primitive semidugout was gradually (and by the beginning of the 19th century, completely) replaced by wooden board dwellings, and occasionally by log houses of the Russian type. Simultaneously with the absorption of Russian culture by the Itel'mens, a reverse process was also taking place in the 18th and 19th centuries. Soldiers, Cossacks and peasants, who were systematically being resettled on the peninsula after the middle of the 18th century, married Itel'men women and acquired some elements of their way of life and culture. The result was that peculiar population of the peninsula which became known, as we have pointed out earlier, under the name of Kamchadals and was often mistakenly classified as Itel'men.

In the early 20th century, the condition of the Itel'mens deteriorated in consequence of the development of the Japanese capitalist fishing industry in Kamchatka. Predatory industrial fishing at the mouths of rivers during spawning runs caused almost annual failures of the native catch and led to inevitable famines.

Contemporary Life of the Itel'mens

During the civil war in the Far East, the Itel'mens actively helped the guerrilla units, and later the Red Army troops, in liquidating the White bands. The guerrilla units included many residents of the villages of Napana, Utkholok, Kovran and Sedanka. In 1921, the Soviet government was firmly established on the peninsula, and the reconstruction of the economy was launched.